

\*\*\*\*\*  
\*\*\*\*\*  
To the READER.

**T**His little Book having  
Worth enough in it  
self, needes not my  
Commendation: the Author in  
his life time, being an emi-  
nent Physician, and a most  
able Philosopher, as the dis-  
course it selfe can best testifie.

The Translator allowed  
not Judgement to choose  
what was Best in this kind,  
nor Abilities to performe,  
the Choyse being made. It  
is I alone, that appear here,  
as Menelaus did at that Feast.

TO THE READER.

*As the Floods : who came  
though not invited. I shall  
not endeavour to excuse my  
self, for I come not Empty,  
but will contribute some-  
what to the Collation.*

*The Author builds on good  
Principles, so that his Theoric  
is as True, as it is Plausible;  
and I presume he aimed at  
nothing more, leaving all Par-  
ticulars, and their Applica-  
tion to the Industry of the  
READER. He is some-  
times pleased to descend to  
Examples, but to such onely  
as are Naturall : and they  
indeed are good to Teach, but  
hard to Imitate; we see not  
all, that Nature doth.*

When

## TO the READER

When he speakes of *Rain*,  
and *Dew*, I am contented to  
think he means *something else*  
then what is *vulgarly* so cal-  
led : and I doubt not but  
his *Salt-peter* is much diffe-  
rent from that which is com-  
bustible, and Common. The  
Philosophers *Dew*, if I know  
it at all, is a *drye water*,  
and their *Salt-peter* is a most  
*white incombustible Body*, of  
a *Gummie Aereall nature* :  
and indeed ( if my Eyes  
have not deceived me ) it  
is so *Aereall*, and *Unfusible*,  
that it will no more ming-  
le with *water*, then *com-  
mon Oyle* will. I have, for  
Tryall, taken it in it's gross  
Body, and putting it in a

## TO THE READER.

Quart of Raine distilled, I  
distilled these two without  
any other third Thing, for  
a full Fortnights time; but  
they would never mix, the  
water (notwithstanding many  
long and violent Agitations  
of the glasse) keeping still  
a part, in the forme of  
Butter or Oyle, more white  
then Snow.

The Truth is, there is no  
Affinitie betweene this Salt-  
peter, and water for it is  
not made of water: but of  
Ayre hid, and Condensed in  
water. We see also, that  
the Ayre is a Drie Spirit,  
and wetts nothing: but the  
rising vapour of the water

1000



## To the Reader

incorporating with the  
meets all things. Even so  
those Bodies or Substances  
which are generated of  
retaine the First Complexi-  
on of their Parent, this  
drie Aereall Humiditie be-  
ing Predominant in them,  
as it is evident in Com-  
mon Quick-silver, and in  
all resinous Substances, as  
vegetable and minerial Gums  
which will not mix with wa-  
ter. But this will be more  
apparent to those, who know  
that Univesall Gumme or  
Sperme whereof urine is made,  
which is neither Dew, nor  
Raine, but a Water and no  
Water; that is, it is a drie  
Water, whereof see D. B.

## TO THE READER.

Agreeth in the nine & fortieth Canon of his first Aphoristicall part. Here is the reason then, why Nitre Philosophicall will not dissolve in, nor mix with common water; for it is a fat, Oleous, Ayrie substance, made by naturall congelation of a Mercuriall & ic Humiditie, which separates from Phlegme, as it is evident in that Succus vitalis and great Lunarie of Lullie.

For then or Mercurie philosophicall is to be found in severall places and of severall Complexions.

In the Great Heli-Calx of Nature, it is congeled and

## TO the READER.

in a manner crucifi'd between  
two extremes, & both of them  
venemous, and Caustic. If  
thou knowest how to extract  
it thence, in the forme of Bala-  
ter, or a most white sweet Oyle  
then the *Alexopon*, whence the  
Art hath it's Name, is in thy  
power, and D. Espagnet in  
his two hundred and twenty  
fift Canon, will tell thee what  
thou hast attained to.

Thus thou seest where the  
Ayre, or radical Humidity is  
congealed: and now I must in-  
form thee where it is volatil  
and not congealed. It is so in  
the sperme whereof Nature  
immediately makes the *Hal-*  
*cali*: to which purpose the

## To the READER

former Auther hath left us a considerable Maxim, in his two hundred and fourteenth Canon : *Rerum Seiminibus plurimum Humidi Radicalis inest* ; for this volatil Ayre, which is in the seed or sperme reincrudates the fixed Ayre, which is in the *Hals-Cali*. I say this volatil spermatio Ayre or Oyle doth it, and not Oyle of soape or Sallad, as some fooles have dreamed : for nothing reincrudates, and naturally dissolves a Body, but that Crude sperme, whercof the Body was made. Most excellent in this respect, is that passage of Raymond Lullie, in the 48<sup>th</sup> Chapter of his great Testament ;

Quando

## TO the READER.

Quando volumus quod siccum  
 convertatur in Humidum, ca-  
 vimus fastramentum, quod est  
 in A Q U A, quæ quidem par-  
 ticipat de Humido radicali  
 viz. in vapore Humiditatis  
 aëre ediscordante a suo phleg-  
 mate aquatico in quo vapo-  
 re spiritus Quintus delatus  
 est, &c.

Thus hee: and now I think  
 have sufficiently introduced  
 hee but if this be not enough  
 am afraid the whole dis-  
 courses will not satisfie: I  
 should have said much more  
 that I intend shortly to  
 publish a *Discourse* of my  
 case, wherein I have indea-  
 voured to give out some  
Reasons

TO THE READER.

Reasons for a most excellent,  
and a mysterious experience  
which I have lately seen,

Farewell.


Eugenius Philalthes.

I am here: and now I think  
I have sufficiently introduced  
you to this book: and now  
I shall attend the whole of it.

I shall a Discourse of my  
life, wherein I have under-  
stood to give out some  
Reasons



The *Antbour's* Epistle  
dedicatory to his noble  
Friend and Kinsman, the Lord  
*Wigand Heymel*, President of  
*Dresden, &c.*

T is no long time  
t my honoured  
Lord and Pa-  
tron) since there  
came to *Greif-  
burg* (in quest of me) a most  
learned man, a professor of  
Logic, and a Tutor of Un-  
dergraduates in a certaine se-  
rious Univerſitie, who did  
B. cat.

2 The Chymical Key.

earnestly intreat me to discover unto him those principles by which he might be introduced into the true knowledge of our more secret *Philosophie*; finding him therefore to be a Person of singular humanity, of most excellent abilities, and (as I perceived by frequent discourse) of a most acute and discerning apprehension, I resolved to grant his request; and for that end I did purposely lead him into a dissertation or reasoning about the generation of natural bodies, and having brought him thither, I advised him to search curiously after what manner, and by what means this great and secret (though

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(though daily) work was performed: signifying farther unto him, that the foundation of our Art did (next to the divine assistance ) consist ~~chiefly~~ in the perfect knowledge of Corruption and Generation. Now, though this answer and advice of mine did nothing like this learned man, seeming in his Book-Judgment to be very simple and wide: nevertheless, that which I told him is the very truth; for he that perfectly knowes the wayes of Generation, will easily come to be acquainted with the true Mensurum of every body, which in our Philosophy is the most usefull and difficult matter to

B 2

come

## *The Chymists Key.*

come by ; yea, he will finde  
out a way or processe, which  
if he by a right imitation of  
nature, will wisely practise,  
he shall out of a convenient  
body (dissolved first, and di-  
gested in its own most natu-  
rall or proper vinegar) perfe-  
ctly extract and attaine to a  
most noble and matchlesse  
medicine : A medicine I say,  
and not gold ; for the Sophi-  
sters or Pseudo-chymists pi-  
ning with an insatiable hung-  
er after gold, doe by most co-  
verous, chargeable and fruit-  
lesse processes infuse into  
their silly readers a strong de-  
sire of gold making, and pro-  
mise them golden mountains,  
but Art cannot make gold, na-

LOVE

## *The Chymists Key.*

nature only produceth substances; but how to perfect and purifie imperfect mettals by nature only and a natural way (not by adding to them, or mixing with them any extraneous Substance or Ingredient) and to separate and purge from them those obstructing, discordant impurities, which are the cause of their imperfection, the Philosophers doe know very well. Art (I say) cannot produce or make any substance, but how to propagate and multiply natures in their owne Species by transplantation and infusion she doth know, but not without nature. This I am sure of by the light of nature, whose on-

## The Chymists Key.

ly contemplation with Gods blessing & gracious assistance hath enabled me to write this short discourse of generation, and wholly perswades me to beleeeve, that the soveraigne true medicine must be sought out and prepared, *ad modum Generationis*, after the same method that natural generations are performed. Every thing that nature affords for the subsistence and health of man is crude, and needs a further digestion, before it can be converted either into the substance of man, or into a wholesome medicine: let us consider our dally foode, this growes in our gardens, is sed in our houses, and sowne in

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## The Chymists Key.

our fields; but it is not turned into a bloud and nutriment, before it is (after the manner of generation) altered, putrified, and dissolved in our stomachs: that from this masse so dissolved within us, the natural spirit may be extracted and communicated to the heart, and the other members for their conservation and strength, and so after other various digestions, the bloud may become seed, and turne into that radicall balsame, by whose virtue mankind is both preserved and propagated: what hinders then, seeing our internall vessell of putrefaction is insufficient, but we may after the same manner by nat-

DESCRIPTIVE

B 4

rural

## 3 The Chymists Key.

tural means and a Philosophic skill so imitate and assist nature, that all Crude bodies whatsoever, may externally (without the *Officina Ciborum*) be set to putrifie, to be digested and dissolved, untill their spirituall nature may (after that Solution) be easily extracted, or taken out of them; by which spirit so extracted our internal, vital spirit (for the singular harmony that is betwixt them) would be so marvellously comforted and strengthend, that by this excellent kind of assistance, it would be brought to exercise all its faculties with such effectual activity and virtue, as would quickly expell and ex-  
+ & terminate

terminate all the enemies and disturbers of life; I mean all diseases, though never so desperate. If we certainly knew what that is which putrifies all seeds, and how it is done, without doubt we might and would by a constant, judicious industry (God assisting us) find out and prepare medicines truly Philosophical, to the great advantage and comfort of mankind. To this purpose Chymistry serves; for by the help of this Art we know how to digest, to dissolve, to putrify, to separate the impure from the pure, and so to come by most perfect medicines: And verily, so great and precious a blessing it is,

Cambridge

B. 5.

that

## 10 The Chyrists Key

that God never imparts it to  
any fraudulent *Mauntebanks*,  
nor to *Tyrants*, nor to any im-  
pure, lascivious persons, nor  
to the effeminate and idle, nor  
to gluttons, nor usurers, nor  
to any worshippers of *Mam-  
mon*: but in all ages, the pi-  
ous, the charitable, the libe-  
ral, the meek, the patient, and  
indefatigable spirit, who was  
a diligent observer and admi-  
rer of his marvellous works,  
found it out. This truth is  
elegantly sung and expressly  
taught by that famous Philo-  
sopher and Poet, the excellent  
*Augurellus*.

*The greedy cheat with impure  
hands may not*

*Attempt*



## The Chymists Key.

Attempt this Art, nor is it  
ever got

By the unlearn'd and rude: the  
vitious mind

To lust and softnesse given, it  
strikes stark blind,

So the sly, wandring fadour,  
&c. —

And shortly after.

But the sage, pious man, who still  
adores

And loves his Maker, and his  
love implores,

who ever joyes to search the  
secret cause

And series of his works, their  
love and lawes;

Let him draw near, and joyning  
will with strength

Study this Art in all her depth  
and length,

Then

## 42 The Chymists Key.

Then grave experience shall  
his consort be

Skill'd in large nature's inmost  
mysterie,

The knots and doubts his busie  
course and cares

will oft disturb, till time the  
truth declares,

And stable patience (through  
all trials past)

Brings the glad end and long  
hop'd for, at last.

Give ear all you Medica-  
lers, who hate and persecute  
this Divine Science give ear  
I say, and tell me with what  
confidence or honest confi-  
dence can you professe your  
selves to be Physicians, seeing  
that all Physick or medicines  
are,

## The Chymist's Key. 23.

are, without Chymistry, imperfect; without that Chymistry I say, which out of the manifested light of nature hath its invincible grounds and canons laid down in this little Book. This is the only Art, which (by supplying us, out of the light of nature, with convenient means and particular natures to separate the impure from the pure) will teach us first how to heal all diseases of the Macrocosmicall substances, and afterwards by examples & experiments deduced from those exteriour cures, will shew us the right and infallible cure of all diseases in our own bodies. He that knows

# 4 The Chymists Key

not how to heal and purge cor-  
 metals, how can he restore to co-  
 the decayed or weakend radi-rits,  
 cal balsam in Man, and excite efflu-  
 it by comfortable and con- anal  
 cordant medicines to perform wor-  
 perfectly all his appointed of  
 functions, which must neces- Ar  
 sarily be put into action, be- cro  
 fore any disease can be expel- awa  
 led. He that knows not what tior  
 that is in *Antimony* which solv  
 purgeth gold, how can he and  
 come by an effectually and ed.  
 wholesome medicine, that pic  
 will purge and cast out those try  
 extraneous peccant causes and me  
 humours that afflict and de- col  
 stroy the body of man? He wa  
 that knows not how to for- ore  
*Arsenic*, to take away the of  
 corrosive

## The Chymists Key 29

the corrosive nature of *Sublimate*,  
or to coagulate *Sulphureous* spi-  
rits, and by a convenient spe-  
cific Medium to break and  
analyze stones in the greater  
world, will never in the body  
of man allay and tame the  
Arsenical spirits of the Mi-  
crocosmic salt, nor take quite  
away the venomous indisposi-  
tion of the Sulphur, nor dis-  
solve the stone in the bladder,  
and drive it out being dissolv-  
ed. It is a noble, safe and  
pious course to examine and  
trye the force and virtue of  
medicines upon the Macro-  
cosmical substances, before  
we apply them to our fellow  
creatures, and the rare fabrick  
of man. *Chim. 101: 281-282*  
This

## 36 The Chymist's Key.

This was the very consideration, that moved the Ancients, who were true Philosophers, to a carefull and effectual study of true Chymistry, the only genuine Philosophic Science, that by imitating *Hermes*, the Father and the Prince of all true and Joyall Philosophers, they might find out most effectual and proper medicines against all griefes & diseases, especially that glorious & supreme natural remedy, which is termed the universal one, and is really without deception or exception (unless the anger of God oppose it) the most sure Antidote of all Diseases; for the obtaining

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## *The Chymist's Key.* 17

of which soveraign medicine,  
because this my treatise of  
generation is no meane help,  
would have it no longer  
conceald from the ingenious  
lovers of this Art, but resolv-  
ed to expose it to the publike  
view, that the enemies of the  
truth may see and know, that  
this our Science is grounded  
upon, and proceeds from the  
clear light of nature, and that  
all the Sons of Art may be  
more and more encouraged  
to a studious inquiry and a  
laborious search after the  
truth. If they benefit any  
thing by this my Book, let  
them give God the glory, and  
lend me what further as-  
sistance they shall think fit

to communicate. I bid you my  
 What ever it is, unto you (a  
 (most noble and prudent Sincere  
 my intimate friend, and my  
 kinsman,) I humbly dedicate  
 it: that you may see, how  
 willing I am to requite (in  
 some measure) those nume  
 rous favours, which from the  
 first day I entered upon this  
 study, you have chearfully  
 conferred upon me, to this  
 very houre. Therefore I must  
 entreat you to accept of this  
 small remuneration with your  
 usual good will and benignity,  
 to be still favourable to my  
 endeavours, and to defend me  
 from the calumnies and envy  
 of the malicious, who from all  
 parts set upon me and defame



Key. *The Chymists Key.* 19

my studies. This undeserved  
to you malignity I suffer under, will  
not Sincere your permanent fa-  
nd my ours and affection: And I  
dedicate here solemnly promise,  
how that I will never (God will-  
ing,) do any thing that shall  
tend to the violation of so  
in the sacred a friendship, but shall  
in the daily endeavour that we may  
truly be more and more endeared,  
to this and closer united, which  
I must be only wise and good God  
of this mercifully grant, Amen  
In your farewell most noble Sir, and  
gnity as you really do, so continue  
to me still to further the studies of  
and me  
I envy  
om all  
efame  
Your  
Henry Nollan

29  
*The Author's Preface to  
his Treatise of Generation*

**B**Eing to write of the ge-  
neration of natural  
things. I must ingenuously  
confesse, that I learnt it not  
in the Books of the *Athenian*  
*Sophisters*, (he means the  
Schoolmen, and the follow-  
ers of *Aristotle*; this term he  
borrowed from *Paracelsus*  
for he first called them so  
and writing his *Mysterium*  
*magnum*, intituled it *Philoso-*  
*phy for the Athenians*, for  
*Aristotles Schoole* was at  
*Athen*, but by the true light  
of nature, neither will I bor-

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## The Chrysalis Key

now any thing from them, or  
their Books, and convert it in  
this discourse (like a Plagi-  
ary) to my own use or glory;  
for the truth is not to be  
found in their Bookes, but  
in most grosse ignorance and  
error, grounded upon and  
supported by the vaine opi-  
nions and contentions of most  
vaine men, which opinions  
the credulous people cherish  
and crye up as the utmost  
bounds and *non ultra* of all  
wisdom and perfection. As  
men are killed by fighting, so  
truth is lost by disputing; for  
while they onely dispute and  
wrangle about nature, every  
one of them in particular, and  
all of them in generall are lo-

• fold

old, and swolne up with  
such a restie, intolerable  
pride and selfe worship, that  
each of them arrogating this  
kind of infallibility to his  
owne Chymera's, or monu-  
strous conceits, doth with al-  
might and maine labour to  
refute and demolish the air and  
Castles and fond imaginati-  
ons of the other. And by this  
ridiculous continued fe-  
they wander from the Basics,  
and fundamentals of true  
knowledge, intangling both  
themselves and too credulous  
posterity in an inextricable  
labyrinth of quarrels and er-  
rors, fortified with fictiti-  
ous and groundless principles  
never reduced to practice or  
trial.

wit, but merely supposed  
abundantly implicitly believed; so  
that he that would get out of  
this spacious and wearisome  
wildernesse, cannot do it with-  
out much difficulty and labor  
and pain, and shall not doe  
it without their general envy  
and opposition. Leaving  
therefore these lewd content-  
ions and their verbosity, let  
us (the divine mercy assisting  
us,) goe directly to the house  
of wisdom by the light of  
nature, that by the simple and  
peaceable contemplation of  
the creatures, and her opera-  
tions in them, we may truly  
discover and describe unto o-  
thers the perfect manner of  
the generation, and so come not  
only

only to the certain knowledg  
of our selves, but learne al  
low to produce and prepar  
out of perfect bodies and sub  
stances such a medicine or  
medicines as will innoxiously  
and faithfully cure all disea  
ses that are incident to our  
owne fraile bodies: for  
men, corn and herbs are (ever  
one of them) generated and  
born out of their own spee  
ke seed: so or in the same  
manner is the true medicine  
of the Ancients (then while  
there cannot be a better,) ge  
nerated and prepared out of  
the most perfect bodies and  
virtues. Look not therefore  
with carelesse and transien  
t eyes upon what is offer'd the

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## *The Chymist's Key. 35*

in this Book: but know and be assured that this doctrine is the most profitable and advantageous for thee, by whose light & guidance thou wilt be most prosperously lead to the true knowledge of the secret generation of all Vegetals, Animals and Minerals, and to the making out of that rich and rare medicine which perfectly cures all imperfect metals.

## *Of the Generation of all things.*

To begin then, thou art to know in the first place that Generation is twofold:

C

Y Or

## 26 The Chymists Key.

1 } Ordinarie

&

2 } Extraordinarie.

1 Extraordinary generation is that, by which an unlike thing is generated out of an unlike; as mice are generated out of dung and putrefaction by the sun. This generation is termed in the Schooles, Equivocal.

2 The Ordinarie is that, by which a like thing begets his like, as when a man begets a man, and a Lyon a Lyon. This in the Schooles is termed Univocal. This generation with the method and means of it, I shall include in these ten following Aphorismes, or Propositions.



# *The Chymist's Key.* 127

## I.

Every thing generated or begotten, is generated and born of his owne specific (1) seed, and in his proper (2) matrix.

### *The Commentarie or Illustration.*

(1) Seed is a spiritual or subtile body, out of which the included spirit (by attraction of nutriment to it,) forms and produceth in his proper matrix a living body indued with the like prolific and multipliable seed. This very spirit is by some Philosophers (as Boyle) termed seed, and the body in which it resideth they call sperm; but while we dispute about the matter, I

shall not quarrel about words. This seminal spirit is the cord most subtile essence of the seed, exalted by nature out of some perfect body, and contained in it (after the most eminent or perfect manner) containing all the virtues and faculties of the said body, and a feminific power besides, which enables it (in its own species) to propagate and multiply its own body.

(2) No kind of seed is of any virtue or effect, unless it be placed by nature, or by Art in its proper Matrix. *Leich. tract. 3.* that Matrix is only proper and following which is naturally accessible and ordained for the seed, ac-

cording

## *The Chymists Key.* 29

According to its particular species and regiment. Therefore mineral seeds require a mineral Matrix: vegetable seeds of a vegetable, and animal seeds of an animal Matrix. The Matrix of mineral seeds are subterraneous mines; the earth is the matrix of vegetables, and the females wombe is the Matrix of animal seeds.

### II.

Before any perfect thing can be generated, the seed must necessarily putrefie, and then be nourished.

### *The Commentary.*

Believe our Saviour, John  
14. 24. Verily, verily I say

## 20 The Chymists Key

now you, except a corn of wheat  
fall into the ground and dye, it  
abideth alone; but if it dye, it  
bringeth forth much fruit. No-  
thing can be animated and  
borne, unlesse it first suffer  
corruption, putrefaction and  
morrification, saith *Raymond  
Lully* in his testament. See  
*Refut. Phil.* page 2, 4. there-  
fore saith *Paracelsus*, unlesse  
the body be dissolved & bro-  
ken and putrified and suffer a  
change in its substantial sub-  
stance, that secret, centrall  
virtue cannot be extracted,  
nor be at liberty to mix with  
another body.

### III.

The seed then putrified, when

## *The Chymist's Key 31*

(1) Salt of the same nature  
with it, dissolved in a conve-  
nient (2) liquor, doth by the  
assistance of a gentle heat (3)  
penetrate, analyze and rarify  
the substance of the seed, that  
the included spirit may out of  
its subject matter forme a  
convenient (4) habitation or  
body for it selfe: in which it  
may performe the offices of  
naturall propagation and fe-  
minall multiplication.

### *The Commentary.*

(1) Therefore every mineral  
seed requires to its putrefac-  
tion a mineral Salt & liquor  
Vegetable seeds a vegetable  
Salt and liquor (which is com-  
mon water impregnated with

C 4

Salt

## 32 The Chymists Key.

Salt-peter; and animal seeds require an animal salt and liquor, which is the females ~~menstruum~~ impregnated with the salt of the animal matrix. By this doctrine, that passage of the most acute *Philosopher*, *Rafil Valentine*, in his treatise of *The worlds great mystery, and its Medicine*, is easily understood. The words are these, *metals and minerals must be dissolved and reduced againe to their first matter by minerals*; but in doing this, you must in every sort of mineral consider the species or kind; for every kind mixeth only with his own kind, and so yields his seed, unless you will have a monster, the

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## The Chymist's Key 33

the and propagation of every seed (saith the most subtile Lesbow tract. 7.) is to joyne and mix it selfe with every thing that is of or within its owne order and latitude; for no seed naturally applyes to any thing that is *extra regnum suum*; therefore in ordinary and lawfull generations, that one like may beget another, man applyes to woman, the lyon to the lyon-esse, &c.

(2) Without the humours of water (saith Basil Valentine in his eighth Key,) true putrefaction can never be performed, for humours or liquors are the true Mediums by which the salt doth by his dissolving and searching nature convert

### 34. *The Chymists Key.*

into and open the most intricate and inmost recesses of the seed; for when this humour or liquor is by a due degree of heat rarified and provoked, then also is the salt in it attenuated and rendered fit to passe into, and open the most compacted body of the seed; and there stirs up and incites to vegetation a spirit of salt, that is the like, and the same with it selfe, which before lay hid and inactive.

(1) A spirit that is at liberty will easily and quickly free another spirit of the same nature, that is bound up and restrained; This is done, first by reason of that activity & permeability, with  
the



## The Chymists Key. 35

the free spirit is endued with,  
*Secondly* by reason of the harmonie, likenesse and love betwixt them; this correlation is the cause that the extreamer free spirit makes way unto, and joynes with that spirit of salt included in the feed, and so doth with more ease work upon him, and excite him: for (as the Proverb hath it) *like will easily go to like*, and their unity is most intimate; Now, you must know, that every spirit, when loose & floating in liquid bodies or liquors, is at liberty in this state, by the mediation of heates. It doth (like a Loadstone) attract to it the spirit that is under restraint: opening

## 36 The Chymist's Key.

ing and dissolving the body, which holds it in; and the restrained spirit it selfe (like a sensible prisoner,) labours for liberty, conspiring and striving to be in action, and a full communion with the ether; the free spirit by his sudden and subtile accession still exciting and strengthening him, and by this means so provokes him to action, as fire doth inkindle fire; so that the body holding it, must necessarily suffer a change and labefaction, and come to be purified by its own included spirit, whose operation before was obstructed and kept under; for the included spirit having acquired liber-

re,

The Chymist's Key. 37

ty, and a power to be in action from the other, strives to get out and enlarge it selfe, and to that end breaks and destroyes its first body, and produceth another new one. So the spirit of the salt of the earth, when it is dissolved in the immixt humour of that element (now every salt melts and is dissolved in its proper liquor,) is then at liberty; for every salt, when it is once dissolved in its own liquor, becomes active. Hence it is, that a corne of wheat (in whose body, as if under lock and key, the spirit of vegetable salt is bound up and fetter'd,) as soon as it is cast into the ground, is by the free spi-

### 38 The Chymistic Key

ric of the salt of the earth penetrated and opened, that the salt which lies dissolved or loose in that liquor or immixt humour, may excite the vegetable spirit in the corns of wheat to action and vegetation, which spirit being thus set at liberty, doth presently by putrefaction of the corn or grain, produce in the wheats proper matrix the substance of the roote (which is a new body) by whose mediation and deferency the earth must afterwards (the spirit attracting it) communicate nutriment to the blade, and the rest of this vegetable, as it grows up and increaseth. You must observe here,

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## *The Chymist's Key.* 39.

that this salt which conducteth to the solution and opening of bodies, is sometimes weak, sometimes strong. If it be weak, you must strengthen it with a salt that is of the same nature and property with the seed; and the liquor which hath the weak salt in it, must be impregnated with it; that the solution may be more effectually and more convenient for nature in her operations, let us consider the generation of wheat. There is in raine-water a volatile salt, by solution made in the earth; but when that salt, by reason of the earths over driness, is not sufficient to cause a perfect and fruit-

## 40 The Chymists Key

fruitfull solution of the seed-corne: then do the husbandmen strengthen and mature their ground with muck and dung, in which there is a sale of the same nature with the seed (for muck is made of straw, and the straw growes out of the seed:) so that when the raine descends and mixeth it selfe with the compost or mold, there proceeds from the muck and the ground a nitro-sulphureous sale, which the immixt humour of the earth imbibes or takes in, and being strengthened by it, opens the most compacted and firmest seeds, whence comes a fruitfull and a joyfull harvest. If thou desirest to see the

## The Chymists Key. 4

the secrets of nature, now open thine eyes.

(4) Seeing that the seminal virtue lurkes in the most intimate recesses of the seed, and consists in the most subtile portion of the Sulphureous salt, it is most clear, that it cannot be exalted and multiplied but in an humour that is most eminently subtile and pure. But because the seed sowne doth not at the first, or presently take in that subtile humour out of those places, which supply it with nutriment, therefore nature doth before all things, take care first to produce and forme those vessels, in which that humour taken afterwards

our

## 62 The Chymist's Key

out of the elements is digested, rarified and most accurately purged; that out of the whole body when formed and perfected, she may contribute and produce a most pure seminal essence, for the conservation and the multiplication of that Species, which yeilds it; for which very reason, provident nature doth (by the intervening of putrefaction) out of the seeds of herbe form first the roote, and out of the roote she doth afterwards shoore forth the blade, dividing it in the growth into several sections, or joynts, that the humour taken out of the soyle, in which the seed is sown, may at first in the roote,



The Chymist's Key. 43

roote, and afterwards in the  
body of the herb (when grown  
up and flourishing,) be more  
and more digested; and drive  
the seminal virtue (through  
all the vessels and joints) from  
the very roote, to the uppermost  
top branches, wherein a ma-  
trix purposely formed for the  
reception of this seminal  
matter, a most perfect seed  
and fit for the propagation of  
the same Species, is (by the  
assistance of the sun's heat ma-  
turing it,) found and gather-  
red. But it happens some-  
times (and this you are com-  
mand to know,) that, though  
nature forms alwayes these  
vessels and vehicula of the se-  
minal progression in yerb's  
(bodies,

## *The Chymist's Key:*

bodies, which are thus furnished, do not alwayes yeild seed; And this comes to passe, because in those bodies the portes through which the Spermatical virtue should be promoted and driven into their superficies and upper parts, are (before the seed is stirred, or can be produced,) stopt up by external colds, or else by the predominant virtue of their innate fixed salt are so bound up and obstructed, that the seed either cannot come to any effectual maturity and perfection, or else is wholly suppressd and shut up. An example of this we may manifestly see in the Orange trees, which grow (indeed)

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## The Chymists Key.

deed) in this Climate as well as other Plants, but in this cold region they will yeild no fruite: whereas in *Italy* and other places, which are their native soyle, they both yeild and bring forth fruite to perfection. In the like manner gold and the other met-  
tals, which come to our hands can make no emission of their included seed, because their pores are by the vigour and excellency of their innate fixed salt so bound and shut up, that they are wholly restrained from effusion of seed; so that the seminal virtue in them is not at liberty to act and come forth, for which very reason the *Philosophers,*  
who

## 246 The Chymists Key.

Who knew this and were willing to assist nature, did with most happy success reduce gold and the other mettals into their first matter: that by this course they might open their pores, which by the supereminent vigour & power of the innate fixed salt were shut up and locked: and so bring the metalls to that passive condition, in which they might with a marvellous increase and to their great benefit, yeild feed and propagate. No otherwise than the Orange trees in the Mauritien garden at Casels are all winter long cherished with an external, artificial heat, which makes them put forth, and

*The Chymists Key. 47*

and brings their fruits to maturity. *He that hath ears to heare, let him heare.*

*IV.*

The humour or liquor which, serves for putrefaction, must be proportionable to that body which is to be putrified.


*The Commentary.*

The humour must be thus proportioned both for quantity and for receptivity. The humour is then proportioned for quantity, when so much of the humour is taken in by

the body, as is sufficient for its subtiliation. It is proportioned for receptivity, or the manner of reception, when the humour is not suddenly and at once, but gently and by degrees or by little and little taken in and drunk up by the body or seed: for a sudden imbibition of the humour cannot so conveniently vivifie the seed, but causeth by its sudden and unequal penetration, that some parts of the body or seed are insufficiently opened or dissolved, hence it happens that Darnel doth sometimes come up instead of Corne; therefore the Philosophers advise the Sons of this Science to irrigate or moisten

## The Chymists Key. 42

moysten our earth by long  
delay, and a frequent and wear-  
isome attrition.

V.    
The liquor in which the resolving  
salt lyeth, may remaine still

The liquor which promotes  
this putrefaction, must be in  
thick and temperate, that the  
liquor in which the resolving  
salt lyeth, may remaine still  
in and about the matter, and  
not be laved or evaporated  
from it.

*The Commentary.*    
This must be done for two

reasons. 1 Because the body  
putrefying must receive life  
in this liquor. 2 Because such

### 30 The Chymists Key.

a gentle heat dissolves the salt in the liquor without violence and disperseth it into the matter after a natural tenour and manner, that the body may more commodiously putrefy, but if the liquor were agitated by an excessive burning heat, the matter in it would be destroyed or spoyled, so that it could neither be animated, nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter. Listen to this Pamphilus! Then that aimest at the universal medicine.

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VII.

The body putrefying must not be removed out of that Matrix, in which the putrefaction was begun, untill that which is intended be fully perfected.

The Commentary.

Therefore when we would out of one grain of Corn get a whole earre, we leave it in the earth, untill the appointed time of harvest, and then we find the earre ripe, and carry it home. Seeds (saith Avicen) should not be gathered, untill the harvest come.

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VII. The

VII.

✓  
The more pure the Matrix is,  
the thing generated is by so  
much the more perfect and  
sound.

✓  
For a pure Matrix (saith  
Lefcher) will yeild pure fruit.  
Now the more pure any  
thing is, it is so much the  
more perfect and durable in  
its kind: on the contrary the  
more impure it is, it is so  
much the more imperfect and  
fraile; and therefore an im-  
pure Matrix, because it yeilds  
impure fruit, must necessar-  
ily also produce it weak, im-  
permanent and uselesse.

Which

## *The Chymist's Key: 93*

Which inconvenience being found in every thing, wise men willing to assist nature, attempted to purifie and heale the impure Matrix, wherever they found it; from these attempts sprang a most wise and a sure experience which taught them, that all impurities and extraneous natures which hindered the generation or fostering of the birth in the Matrix, were either by a natural or else by an artificial assistance to be removed and taken away. Now when for the separation of subtile deliteſcent impurities or the removal of any weakneſſe nature requires help, this muſt be done by a judici-

#### 4. The Clyster Key.

one and discerning knowledg:  
but after separation, when  
these impurities are once ex-  
cluded from the Matrix, and  
are only an hinderance to ge-  
neration by their incum-  
brance and abode in the place  
then there is only required a  
manual operation, as evulsi-  
on or ejection: we find a  
plain demonstration of this  
in the Art of tillage or hus-  
bandrie: where the infame  
salt of the earth is by the sul-  
phureous, fat salt of the dung  
assisted and strengthened: but  
the stoats and thistles which  
lye separated from the Ma-  
trix, and hinder its fertilitye  
only by their weight and in-  
cumbrance are by mere ban-  
dic.

## *The Chymists Key.* 39

die work cast out and rooted  
up; that the Matrix of the  
Corn thus drest may become  
and be called a fruitfull field.  
The same method do the  
Philosophers use in their ma-  
gisterie or secret perboile, for  
they do first purge their field  
on matrix, then they enrich  
and strengthen it with the  
sulphur of nature: and lastly  
cast in their seed, that it may  
be vivified and multiply, and  
be turned into a most noble  
and effectfull medicine.

OF THE WAY TO MAKE THE CORN OF VITRUM.

That Matrix is only conve-  
nient and adapted to genera-  
tion, which permits an easy

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## 96 The Chymists Key.

entrance to the feed.

### The Commentary.

This is to say, which receives it with ease, and is no hindrance by its hardnesse or closenesse to the entrance of the feed: here you must know that when the Matrix by reason of hardnesse, is growne callous and impenetrable, it is then opened and rendered porous againe by frequent agitation: that it may be fitted for the conception of seed: so the husbandmen do plough up first, then marroik and afterward harrow their green sword or untiled lands and beat every clot asunder that by

## The Chymists Key. 57

by this Rarefaction and diffusion the earth may receive and take easily in the seed, and put it forth againe with increase. If thou desitest to come by the secrets of God, and to use them rightly to his glory; and the good of thy neighbour; then do thou in this Philosophic Task set before thine eyes the laborious and patient husbandman, and be sure to imitate him; then will God without doubt favour thy righteous attempts, and give that into thy possession, which will perfectly satisfy all the longings of thy heart.

IX.

Out of that body, which is

D. 5

either

*The Chymist's Key.*

either corrupted or destroyed by strange or extraneous matters: or whose spermatic vessels are by some violence maimed or cut off, no seed can be had.

*The Commentary.*

It will be a very vain and unprofitable attempt for any to hope for issue or healthfull seed by a man, whose body and radical balsam is depraved or dried up by an excessse of aromatic wines or hot waters, or by some contagious incurable disease. Evenucks because their genitals are cut off, cannot propagate their owne Species. Let the Sons of this Science know (saith the most ingenious *Lefebvre*.)

that



that it is a very fruitlesse search to look for that in dry trees and lopt branches, which can never be found but in the green and living. Give ear to this my Son, and follow the Philosophers.

X.

That body which is preserved or sustained by one simple kind of nutriment, is far more perfect and durable, & yeilds more sound and prolific seed, than that which is nourished with many & different kinds of nutriment.

*The Commentary.*

For the nearer any thing is to unity, it is so much the more durable: for in unity there is no division or discord which

## 68 The Chymists Key.

which is the cause of corrup-  
tion; and where no corrup-  
tion is, there is a permanent  
integrity and conservation,  
therefore that which is near-  
est to unity, must needs keep  
better and endure longer than  
that which is removed from  
it; because there is in the one  
less discord and more in the  
other. Now the more durable  
any thing is, the seed it yields  
is by so much the more per-  
fect and permanent.

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THE END

The Authors Post-  
script to his Readers

**T**his is the short and so-  
lid doctrine of genera-  
tion: which if the *Athenians*  
understood, they would nei-  
ther deride nor despise the  
most perfect and eminent  
science of *Homer* a *seculer*,  
that whosoever is *Adapted*  
and *Master* in it, he is truly  
rich and wise.

But lest I should be mis-  
taken in the latitude of this  
Nation and the ingenious  
reader might think that so  
often as I speak against the  
*Athenians*

66 *The Disputes of the*

*Athenians*, I doe thereby  
in every manner of persons  
that profess *Physic* and  
*Philosophie* in the *Universi-*  
*ties*, I shall heere (before I  
goe off) acquaint him that  
by that notion or name of  
*Athenians*, I mean only those  
envious ignorants, who being  
bewitched by authority and  
customs of other blinde  
guides are cleave of opinion  
that there is no *Philosophie*  
now truely to be found, or  
left for us, but in one *Ari-*  
*stotle* and *Galen*, perversly  
maintaining and persisting  
in the great and manifest er-  
rors of *Aristotles Physicks*,  
and the evident imperfections  
of the *Galenical* medi-  
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cines: and further do out of a lewd disposition or malignity of mind, and as much ridiculous willfull dotage dissuade other growing and hopefull wits from applying to the Hermetic Science, and with pittifull wretched arguments (reasons they call them) impede and keep them back from a study so excellent and eminently profitable. These are the Men whom I aime at, and whose odious wayes and persons my writings strike at, and these I do openly asseert, and shall prove to be Sophisters or deceivers, farewell Courteous Reader, and favour his attempt, whose greatest aime is thy good.



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